

The American Friend

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IF AT the London Disarmament Conference the representatives of the United States, England, Japan, France and Italy could effect a drastic reduction in naval armaments it would be a great step toward the establishment of world peace and the era of Christian brotherhood and understanding. The difficulties are tremendous—to some they seem insurmountable. Representatives at the Conference will need the support of peace lovers everywhere. Shall we not devote a portion of our services for worship on January 19, the Sunday immediately preceding the opening of the Conference, to a period of prayer for its success? The American Friends Service Committee is urging that Friends unite in a period of prayer that at the Conference suspicion may be replaced by confidence, distrust by goodwill, and the whole atmosphere predated by a determination that war and the instruments of war shall pass from the face of the earth.



ON THE HORIZON OF THE CHRISTIAN CHURCH

PROFESSORS CONFER ON WORLD SITUATION

Seldom have one hundred professors in the theological seminaries of the United States and Canada come together under more significant auspices than at the Drew Theological Seminary, Madison, New Jersey, when they met on November 29 to December 1 to consider their responsibility in connection with the present world situation and the opportunity it presents to the Christian Church. The conference was held under the chairmanship of Dean Luther A. Weigle, of the Yale Divinity School, Chairman of the Association of Theological Professors. Cooperating in the arrangements was the International Missionary Council. The personnel in attendance ranged all the way from the most conservative to those who are generally regarded as representing the more radical point of view. The very first hour of the first session revealed a wide chasm, when Professor Edward Scribner Ames of the University of Chicago presented the point of view of humanism and met a sharp rejoinder from Professor Archibald T. Robertson of the Southern Baptist Theological Seminary at Louisville. Close on the heels of this discussion came a paper by Professor Henry N. Wieman, of the Divinity School of the University of Chicago, who urged religious leaders to hold their points of view more tentatively, after the fashion of the scientists, a position which also met with no little challenge. When the first day ended with a presentation of present ethical and social problems by Bishop McConnell and Professor Reinhold Niebuhr, one wondered whether it would ever be possible to discover any unity whatever within the group. When, however, on the second day Dr. John R. Mott gave a masterful review of the present world situation, as he had found it especially in the countries of Asia on his recent trip around the world, and outlined the opportunity of the churches in the face of such a situation, a remarkable change of atmosphere took place. It

was discovered that beneath such differences as had appeared on the first day there was a deep underlying spiritual unity and a common purpose to bring all of life under the control of Christ. As a result, the ensuing discussions on the kind of an apologetic needed for today and on changes in the theological curriculum which would make the seminaries more effective agents in fulfilling the world mission of the church moved forward with increasing momentum and much practical stimulus. The conference was unique in having no findings, it having been agreed in advance that its purpose would be fulfilled in the stimulus afforded to each of the participants.

GROWING POPULARITY OF THE BIBLE

Over 11,000,000 copies of the Bible were sold last year in more than 130 languages.... When people deride the average of popular taste in things literary there is this complete answer—that the world's best book is also the world's best seller. Nor will it ever be otherwise. Humanity would have to be pretty well degraded out of existence before the Bible loses its hold. To every mood, to every motion, to every varying phrase of the mind and the soul, it makes its unfailing appeal. There is in it all the drama and beauty of life and all the wisdom that men have learned on earth. The King, as is well known, begins each day by reading a chapter of the Bible. It is the most fortifying preparation for the day's work that anyone could embrace. Yet there are multitudes who hardly ever open the Book of Books and to whom it is only familiar in the guise of some outworn quotation. They are the poorer for their abstinence. They are denying themselves the richest treat of philosophy, experience and spirituality that has ever been spread before the race of men.—*Daily Express* (London).

PRESIDENT OF HONDURAS OPPOSES TRAFFIC

Word comes from Tegucigalpa, Honduras, Central America, that the president of that republic, Mejia Colindres, is awake to the menace of the liquor traffic, and is having lectures given against the traffic in colleges, schools, military centers, social centers and in labor halls. The effect of this campaign is felt in the drop in sales of aguardiente and the Government is now trying to find a substitute revenue to make up for the loss from the liquor decrease. Permits to distill this drink are let out to 60 or 70 contractors who produce the liquor and sell it to the government, which in turn distributes it to the various cantinas or bars.

NEW APPROACH IN LAW ENFORCEMENT

San Francisco Federal Prohibition Agents sprang a coup when they confiscated the telephones used by liquor dealers. The telephone company keeps a list of subscribers under the title of "confidential" files and the plan of obtaining a subpoena for E. P. O'Donnell of the telephone company was finally evolved and thus the prohibition officers were able to get at the office records of the telephone subscribers. Four raids on dealers of bootleg resulted with the prospect of many more in sight. The telephone company threatens to take the matter into the courts.

A report comes from Soviet Russia that women between 18 and 23 years of age are to be admitted to military academies for instruction in rifle and artillery fire, aviation photography, communications and medical reserve. Women have for some time been admitted to special units of the Red Army but under the new ruling of the war council they will have advanced instruction.

After Christmas—What?

Why, New Year's Resolutions!

Number One—During the year 1930, I resolve to seek earnestly for the facts concerning the missionary work of Friends, and to interest others in learning the facts.

Number Two—I resolve to pray daily for the workers and the work of extending Christ's Kingdom at home and in other lands.

Number Three—I resolve to share my time, strength, and material possessions that this important work may not suffer for lack of workers and funds.

Just sign your name to these New Year's Resolutions and mail to the Mission Board Office. Your missionaries will be encouraged to know that you are standing back of them in their work.

American Friends Board of Missions

101 S. Eighth St. Richmond, Ind.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Dwelling in the Shadow

A New Year's Message by Alfred Young

STRANGE though it may appear, to dwell in the shadow may be a savor of life, or the prelude to death. To those who "dwell in the secret place of the most High and abide under the shadow of the Almighty," it is life in all its abundance. Doubts, fears, misgivings, or a dread shrinking back may all be put into the discard as we move boldly forward into 1930; nay, rather we may rejoice and shout for very gladness of heart, and say with Isaiah (12:2), "I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."

To abide under the shadow of the Almighty means shelter from the winds of adversity. Who of us does not shrink from those chilling, biting winds which strike us? From the consciousness that many things which we have felt necessary to our very existence have to be done without—little things which seemed so necessary to our lives, but now no longer to be enjoyed? How we shrink from that wind of adversity as it comes hurtling towards us until we remember we are dwelling in the shadow of the Almighty. Ah, what a sense of relief comes with the thought—

"The Lord's our rock—in Him we hide,

A shelter in the time of storm.

Secure whatever ill betide,

A shelter in the time of storm."

In the shelter of the Rock of Ages comes a deep sense of security and of quiet confidence. Resting in this thought we can say—

"What though all my earthly journey
Bringeth nought but weary hours,
And in grasping for life's roses,
Thorns I find instead of flowers.

If I've Jesus, Jesus only,
I possess a treasure rare;
He's the Lily of the Valley,
And the Rose of Sharon fair."

It is dwelling in the secret place of the most High, and abiding (or lodging) under the shadow of the Almighty that enables us to sing with J. Newton—

"Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food."

The winds of adversity may savor of death; strangely enough, so also may the strong rays of the sun of prosperity. Not more quickly can the winds of adversity wither, than can the rays of the sun of prosperity dry up the sap of tender love. But the

joy of joys, comes in the sweet consciousness of all that is signified to those who dwell in the shadow of the Almighty.

What a list of blessings are enumerated by the Psalmist as he reviews the possible difficulties, troubles and temptations which may befall the pilgrim through life's journey. He compasses with triumphant joy, difficult situations, sore distresses, noisome pestilences, wasting destructions, and rises to the sublime height of a perfect trust as he remembers, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. . . ." Because he hath set his love upon me, therefore will I deliver him. Here lies the secret of it all. Deliverances because of perfect love, for perfect love casteth out fear.

In another place (Ps. 23:4) that same perfect trust is displayed: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." The same quiet assurance, doubtless begotten of experience. The Psalmist had "walked with God." He was familiar with the "Divine Voice." Dwelling in the shadows was no fearsome experience for him. The darkness of earth's troubles, difficulties, sorrows, temptations cannot distress the soul that dwells in the shadow of the Almighty, for he recognizes—"Even the darkness shall be light about me," for "The darkness and the light are both alike unto thee."

The Psalmist, in reviewing the experiences of his soul, arrives at a very definite decision: "I will dwell in the house of the Lord forever." As we review the past of our lives, is it possible we can come to any other or any better decision? To dwell in the shadow with God is really to dwell in the purest light, because all else must cast shadow. To illustrate, we note in the Mazda light the beam is so powerful that the thin wire which carries the light casts a distinct shadow and can frequently be traced across the ceiling or walls of a room.

There is still another thought for us as we turn to the New Year and that is the thought so beautifully expressed by Paul in another era. Writing to the Church in Colosse he reminded them (Col. 3:3), "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear together with him in glory." Paradoxical though it may appear, we must be hid to be seen, we must die to really live. To shine forth we must be in the shadow of the Christ life. To be really alive unto God we must be dead indeed unto sin. To

remove the fear of the shadow of things temporal, we must enter fully into the fear (reverence) of the things that are eternal.

As we enter 1930 let us prayerfully remember we are the mirrors or reflectors from which the light of God is to be poured out into the dark night of earth's sin and sorrow. Will the image of our Lord and Savior be a true picture of the divine love, gentleness, peace and tenderness which should be reflected, or will it be a distorted and sorrowful caricature?

"Lord, speak to me, that I may speak,
In living echoes of Thy tone:
As Thou hast sought, so help me seek,
Thy erring children, lost and lone.

Oh fill me with Thy fullness, Lord,
Until my very heart o'erflows
In kindling thought and glowing word,
Thy love to tell, Thy praise to show."

F. R. H.

Lovest Thou Me?

BY MILTON H. HADLEY

"Jesus saith to Simon Peter, 'Simon, son of Jonas, lovest thou me more than these?' He saith unto him, 'Yea, Lord; thou knowest that I love thee.' He saith unto him, 'Feed my lambs.'"—John 21:15.

THIS is a passage of scripture which I have only lately come to understand. I had supposed that Christ asked Peter this same question three times just for emphasis. I now know differently. Peter would not say he loved him as the Master desired. How sad it is that we must depend on translations! There are so many Greek words which have no counterpart in English. Thus Jesus was asking Peter in one word if he loved him, "agapas," while Peter was answering in the word "philo." And the kind of love they express is different. The Master was asking if he loved him with a love such as was for all humanity, while Peter was answering that he loved him with a love such as a son would give his father. Christ's word as a noun is the word which Paul used in the thirteenth chapter of First Corinthians, and may be translated as love, charity, benevolence or a humanitarian love. Possibly the translators might render the question of Jesus, "Does thy love of me include all humanity?"—and the answer, "I love thee alone."

So that question still comes to us out of the ages, "Does our love of Christ include all his children, or do we love him alone?" Jesus asked Peter to love humanity through himself and urged him to look after the lambs and sheep. Does he not urge the same of us today?

There are two vastly different conceptions of Christianity. The first is that Christ came "to save me, a sinner"; the other, Christ came "to save the world." We will all agree that the first part of saving the world is for the individual sinner to yield himself to God; but that is not all. His relationship with mankind must also be right. The conception of individual salvation probably reached its culmination in the mediaeval days under monasticism. Then it was believed that if you wanted to be saved you must go into exclusion and leave this wicked world; to truly be "a stranger here within a foreign land." You must let the rest of the world go by on its road to perdition. So the monk sought, by a round of "pious" acts, to assure himself of a passport into the land guarded by St. Peter. That this attitude is not wholly one of the past, we all realize. Two illustrations come to my mind.

E. Stanley Jones recounts in his "Christ at the Round Table," a story of 1918 in India. Famine, influenza and the plague were raging. Mrs. Sinclair Stevenson was a missionary in a city during this time. One evening a man stricken with disease was unceremoniously put off the train on which he was riding and carried onto the porch of a nearby vacant house to die and rot. Mrs. Stevenson found him and sought to get him to the hospital; but she could find no help until she

saw two men sitting on a bridge nearby, singing a sacred Hindu hymn. She asked who they were and they replied, "We are holy men." She then asked them to come, help her get the poor sick man to the hospital. Astonishment, then blazing anger showed in their faces as the men cried, "We—WE—we are holy men; we never do anything for anyone else." So, too many Christians have replied that they love Christ alone and not all mankind through him.

Our hymnals have within them a beautiful old hymn which many of us know by heart, "In the Cross of Christ I Glory." Surely it has helped thousands to become and be better Christians. You may notice that it was written by Sir John Bowring. Now he was one of those who said religion should not interfere with other things of life. It had no business preaching a social gospel. All that was necessary was for you to be sure of your salvation; so as he wrote that beautiful hymn, his ships were plying the seas and his agents were going about selling opium which every year was damning literally hundreds and thousands of lives. But that did not worry John Bowring—did he not love the Lord and glory in the Cross of Christ, even as he crucified him anew on the cross of his greed for gold? Yes, he won gold and knighthood; was honored and respected—but it seems I can almost see Christ asking him, "Does thy love of me include all humanity?" And the reply, "I love thee alone."

I am thankful that the Society of Friends has not followed in the footsteps of those who said, "Religion is only my relationship to the Lord." We have said that our relationships with our fellowmen must be right. If we come to meeting on the Sabbath day and recall some slanderous remark or some little crookedness in dealing with others, we must make the wrong right before we can be right with God. Friends have sought to bring about a righteous social order as well as righteous individuals. We will grant that the individuals come first—but the social order must come second. Thus, if we turn to the Queries in our Discipline you must notice how they deal with our relationships one with another. Are we careful of the reputations of others? Are we good Prohibitionists? Do we avoid places and amusements inconsistent with Christian character? Do we frequently inspect our accounts and pay our debts? Do we guard our children from hurtful reading and evil associates? So one might go on.

Or turn to the history of our Society. See the outstanding figures we have furnished in social progress. Let us think of a few of these. Those before us who were in Christ knew much about the inside of prisons; so they were early interested in prison reform. Elizabeth Fry holds an honored place for her work. Possibly fewer of us here know of the work of Barnabas C. Hobbs in establishing the Indiana Boys' School, through whose influence largely an enlightened policy of deal-

ing with homeless and offending boys was begun. Just this year Charles McGonagle, a member of the Muncie, Indiana, Meeting, has been moved from the State School at Plainfield where he has well continued Quaker tradition. Then surely mention should be made of Timothy Nicholson. William Penn called for the first international peace conference and many Friends have played prominent parts in their following of George Fox's principles of peace, as well as in refusing to take part in war. Benjamin F. Trueblood and Frederick J. Libby deserve honorable mention.

Likewise Penn entered a new field in his just and fair treatment of the Indians. So important had been our work in this field that President Grant turned the governmental care of the Indians over to our group; and today the Commissioner of Indian Affairs is a Friend following the same principles.

Negroes? Who does not know of the work of Benjamin Lundy who interested William Lloyd Garrison in emancipation; of John Woolman, of Levi Coffin, of our own Thomas Elsa Jones and a host of others who encouraged better relations between black and white?

Paul H. Douglas of the Chicago Meeting is one of the country's outstanding men on enlightened relations between employer and employee. In England the Cadburys and Rowntrees have long led in the practical working of good industrial feeling.

In politics we feel we have gained new heights; but at one time several of the American colonies had Quaker governors. The British Parliament has known a succession of able Quaker members, while the Royal Academy has bestowed an undue proportion of honors on them.

Prohibition profited from the work of Neal Dow and Susan B. Anthony. Woman suffrage long looked to Friends for leadership. In education we have had a long list of outstanding men among whom are Barnabas C. Hobbs and Robert L. Kelly.

All are familiar with the work of the Friends Service Committee and the world-wide recognition it brought, largely through the influence of Herbert Hoover, Wilbur K. Thomas and Rufus M. Jones.

In diplomatic service we owe much to the Quaker training of John Hay, one of our greatest Secretaries of State; while Gilbert Bowles probably did more than any other to quiet the troubled waters between here and Japan during the passage of the Exclusion Act.

So we might go on with Social Service and Jane Addams; business and the Quaker establishment of one price stores because they felt trying to get just all one could was unchristian; on into other fields. The Society of Friends has answered, "Yes, thou knowest that we love thee with a love that includes all humanity."

But what of the future? God is in his heaven, but all is not right with the world. There comes a double challenge to us in saving the world for Christ. First we must possess all the land we have entered, then we must press out into new fields. Those areas in which Friends have labored so long are ready for the sickle; and harvest has only begun. Consider the clarion call which comes from the selfishness and greed of our unchristian economic order; the friction between races; corruption in politics; barbarism in the treatment of criminals and delinquents; laxness of law enforcement; deep-seated fears among nations; and cesspools of our social life.

Do these not urge us to the Lord's work of feeding the lambs and the sheep on food which is suitable for them? I like to think of Dr. John Hamilton's illustration of the one shepherd and one dog guiding six thousand old sheep while it took three or four herdsmen and six or seven dogs to care for the same number of lambs. In our young lies the hope of the future. If our social life is to be Christian they must make it so. I wonder if the Master was not thinking of 1930, when so many sermons are prepared for consumption by the older people, when he said to Peter, "Feed my lambs." Children can not well digest beefsteak, but no matter how old we are, milk and oatmeal are good for us. Every pastor's study might well display the motto, "Feed my lambs."

Somehow that old question of Cain, "Am I my brother's keeper?" comes into my mind as I hear the Master say, "Feed my lambs; feed my sheep." Truly he does not ask that we love him alone, but that our love for him include all mankind.

Fairmount, Indiana.

Isaiah's Message

The tongue of time, prevailing by ticks
And moments, tells the message true to life
Through means so commonplace that hate and strife
Disturb not more than when the conscience pricks,
Or foreign matter in the eye plays tricks;
By love and faithfulness to home and wife
In daily deeds where manliness is rife,
One builds renown more lasting than of bricks.
Just "precept upon precept, line on line,"
The way of life thus blazed for all who press
To know, to do, to be, as God has planned;
The prophet speaks and points as to a sign—
Immanuel, a man equipped to bless
Mankind—ours to obey; His to command.

JOHN R. WEBB.

Richmond, Indiana.

From Our London Correspondent

Letters of Observation and Comment

ONE of the questions frequently asked of one who has spent some time in a foreign land is, "What do the English, the French, the Germans," as the case may be, "think of America and the Americans?" I have now been in England long enough to reply with some degree of accuracy to that question so far as the English are concerned. In brief, the English think of us about the same, only a little bit accentuated, as does the New Englander think of the Iowan, the Nebraskan or the Kansan.

Perhaps this will be a little clearer if for "New Englander" is substituted "Bostonian," understanding that Boston is not a place so much as a "state of mind." This attitude is that of sophistication for naivete.

Let me illustrate: Several times I have heard a lecturer attempt to relate a conversation between himself or some other Englishman and an American. When he repeated what the American said, he invariably talked with a very exaggerated nasal tone, no matter from

what section of the United States the American hailed.

Again: One of London's prominent ministers in a recent Sunday morning sermon had occasion to point out some glaring eccentricity. He could find no way, so it would seem, that would so well bring out his meaning as to quote what "one of those very foolish American preachers" said. One was permitted to infer that American foolish preachers were better material for illustration of his exaggerated point than

would be those of other nationalities; at least his English audience would better understand the peculiar brand of foolishness which was referred to.

An American student, whom I see every day, and who is attending a prominent college in London, is frequently incensed at the constant sneering references to America and Americans made by the professors whose classes are attended.

AMERICA A BABBIT WARREN

A book just off the press and widely advertised (which book shall be nameless as I shall not help to advertise it), written by a man who "ran through America" from New York via Boston to the Southern States and on the Pacific Coast and returned via the northern route, writes in a most intriguing manner. A day's stay in a city of several hundred thousand population is written up in exceedingly attractive English and at greater length than the time spent would seem to warrant. The net result of the book is about as follows: this great country is quite passable, to be sure, "rawther interesting, don't you know, but Oh, somewhat boorish and raw." This "net result" is produced in a most ingenious manner, something like "faint praise is half scandal." After reading what the author said about New York, the skyscrapers did not seem half so tall and I felt like apologizing for the temerity of my fellow-countrymen who had dared to construct such tall edifices, although the author had only praised this accomplishment. The only thing which escaped this sort of treatment and to which ample justice was done was the Grand Canyon of the Colorado, on the ground, I suppose, that the Americans really had nothing to do with producing it.

Another book, the very name of which declares for my thesis, is "The Babbit Warren." But it would be an insult to the intelligence of the readers of THE AMERICAN FRIEND for me to waste words in telling the nature of this book.

And so I might go on indefinitely, for I determined not to generalize except from a basis of particularity. But I wish to prevent any wrong conclusions from being drawn. The English admire the Americans and hold them in high regard; but it is the admiration of "sophistication for naivete." No man ever stood higher in the regard of the English than does President Hoover; but the popular notion in England is that no one who has not come up from the soil, from "between the plow handles" could be elected President of the United States. Two of the most prominent speakers in England have, in my hearing, made statements to this effect, one of them accounting for Al Smith's defeat by the fact that he was not from the soil.

This situation is not one to get "all het up about." It is not essentially different from that attitude which the east has towards the west in the States. It has often seemed to me, as a middle-westerner, an "Iowayan," as it is sometimes pronounced, that the easterner, and that means most essentially the New York Cityite, believes that wisdom ceases at the crest of the Allegheny Mountains. But then I remember to have been told that when delegates from Ohio Yearly Meeting came to "Ioway" to attend the "setting up" of the Yearly Meeting at Oskaloosa, they brought spoons, knives and forks, as they had understood that Iowans had not acquired these implements of culture as yet.

A FRIEND FROM THE STATES CALLS

Imagine our pleasure, if you can, in having a friendly call from Dr. Thomas C. Trueblood, who spent a few days in London recently on his way to South Africa, where he will spend several months. Dr. Trueblood, as almost everybody knows, has been head of the Department of Public Speaking at the University of Michigan for many years. He has recently retired from active service. He has traveled widely. Two years ago he spent several months in South America. He had visited, so he puts it, every country in the world except "the Land of the Midnight Sun and the Antarctic Continent." Our little colony of American College Professors on sabbatical leave, residing here at No. 2 Bedford Place, had a most enjoyable evening with Dr. Trueblood. Needless to say that the Edwards contingency were particularly happy. We felt much as we would had "Professor Ed" (Edwin P. Trueblood to explain this familiar appellation to the uninitiated) called upon us. Phyllis and "Dr. Thomas" were as "chummy" within ten minutes of his arrival as she and "Professor Ed" ever were.

STILL HOPE FOR SUPREME COURT

It is most heartening to see governments begin to conduct their international affairs as though the Kellogg Pact were a reality and as though signature to it made a difference. At the time of the recent meeting of the League, England and all the Dominions of the British Empire signed the Optional Clause. As a matter of information the present government recently issued an extended statement, setting forth the reasons for this step. After dealing with the numerous objections and criticisms that have arisen the statement goes on to say:

"Public opinion in this country is naturally sensitive as regards any action which might be considered as unduly limiting the exercise of British sea power in time of war. But the whole situation has been built up on the assumption that there is nothing illegitimate in the use of war as an instrument of national

policy, and, as a necessary corollary, that the position and rights of neutrals are entirely independent of the circumstances of any war which may be in progress. This assumption is no longer valid as regards States which are members of the League and parties to the Peace Pact."

Thus it is seen that there is in England as well as in America, a desire to "instrument" the Paris Pact and to conduct international affairs as though it were something more than a "graceful gesture" or a "scrap of paper." Having agreed that war shall no more be used "as an instrument of international policy," it is only consistent to let that agreement operate in all matters of international procedure; that is to say, act as though war was no more to be resorted to. Some day the Supreme Court of the United States will learn that an agreement abolishing war as an instrument of international policy has been signed by practically every government of the world, the United States of America being one of these nations. When the Supreme Court does learn about this the information will gradually filter down to government agents throughout the length and breadth of the land and finally the American courts, even including lawyers, will hear about it and not feel compelled to wait for the millenium to recognize a fundamental agreement. In the meantime, "let patience have her perfect work."

A WORD FOR DR. SCHACHT

A great deal of printer's ink is being used these days in the English papers in comments about Dr. Hjalmar Schacht, the President of the Reichsbank. To any member of the Eddy Party these comments are of much more than ordinary interest. One of the most delightful social contacts afforded us during our trip upon the Continent was an afternoon tea in the Reichsbank, given us by Dr. Schacht and a few of his associates. One of our party, Dr. Burris Jenkins, a prominent minister of Kansas City, and a correspondent for the *Denver Post*, says of Dr. Schacht: "He has humor, force, charm, personality, to the highest degree. He has immense courage, too. His English is excellent, and his laughter and good humor contagious. Tall, strongly-built, fair, blue-eyed, with rimless nose-glasses and good teeth, he looks 55 (I would put it 45) and tough as an oak." The comments in the English papers have not been commendatory of Dr. Schacht concerning the statement issued which has so greatly embarrassed the present government. I cannot bring myself to believe, however, that Dr. Schacht had anything but the best of intentions in acting as he did and somehow I keep feeling that the chastisement which his statement administered will work out "a far more exceeding weight of glory," if I may

"War, stripped of its glamour"

—William L. Langer in FOREIGN AFFAIRS

WAR! BEHIND THE SMOKE SCREEN

By WILLIAM C. ALLEN



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Who is it so skilfully plans and executes war propaganda? Who determines what shall be censored? Why did we go to war? This volume does not attempt to tell of a cure for war. Its prime purpose is *to give information as to the realities connected with human conflict.* The author's subject is a vital one.

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be pardoned for quoting Scripture. Watch the outcome and see.

SPEAK NO ILL OF THE DEAD

There is still need for the prayer of the Scottish Bard for power to see ourselves as others see us. In commenting recently upon Mr. Charles Evans Hughes' utterance concerning the freer participation of the United States Government in world affairs, the *Times* said: "It may be the opinion of the British Government, as it was that of President Wilson years ago, that there cannot be neutrals in future wars. But however much the contention may have gained in force by the present existence of the Kellogg Treaty, side by side with the Covenant of the League of Nations, it will be difficult to persuade the Senatorial mind that admissions of its truth would not connote some form of entangling alliance and imply some vague commitment to armed force. This country (the United States) is no longer where it was in 1919, but a good many Senators are embalmed in the attitude they then adopted." It appeals to me that the word "embalmed" is a word "fitly chosen" and is at least an "apple of gold" in a "picture of silver."

WHO SAVED COCK ROBIN?

Not infrequently does one traveling in Europe encounter objections to the claim

often made by Americans that their country was the "savior of civilization" by entering the Great War on the side of the Allies. The entrance to the war is explained, so it is argued, by the fact that the position of the United States as a great Power was flouted by Germany and also because the United States realized that the triumph of Germany would weaken her politically, and would entail immediate material losses. Had the preservation of civilization been the only concern of the American people they would have come to the aid of the Allies two years sooner than they did.

A careful analysis of motives, however, does not reveal an unadulterated residue on the part of any nation drawn into that maelstrom of strife. Certainly no one would point to Italy as an example of purity of motive, bargaining as she did prior to her entrance both with the Allies and the Central Powers. However, Italy, alone, acknowledged her reasons for entering on the side of the Allies.

Neither can Great Britain lay claim to purity of motive for the "preservation of civilization." To be sure, actual participation was enforced by the violation of Belgium territory; but such would in any event have come soon as a measure of self-protection. The only difference (but what a vast difference!) would have

been that intervention would have come after instead of before the channel ports were seized by Germany.

It would at first thought be said that surely France had purity of motive, but let us see. No one would be inclined to minimize the heroism and sacrifice of France; but primarily, France, like England, fought to protect her interests. In fact that was the reason for every country being in the war. Anyway France can scarcely claim to have fared worse from the war than England as a study of the financial condition of the two countries will reveal. England has made a much greater financial sacrifice than has France as a comparison of tax rates will reveal. The direct taxation of England per capita per annum is now \$75 while that of France is \$40. Compared with these is that of the United States which is \$30 and that of Italy \$15.

"The Saving of Civilization" was a phrase coined by the propagandists to camouflage the real motives and secure the idealism necessary to urge the soldier to enter the army and the private citizen to sacrifice. It is, however, somewhat disconcerting and not a little humiliating to find that ministers of the gospel of love, captured by this hoax, found it possible to exalt war, to justify it and to do this in the name of the Prince of Peace.

DAVID M. EDWARDS.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

FRIENDS FROM A DISTANCE AT A. F. S. C. MEETING

As the regular meetings of the Service Committee for November and December both fell in the holiday season, it was decided to hold but one meeting for the two months, on December 5th, with meetings of the Peace and Foreign Sections on the previous day, and with as large a group as possible of Friends from a distance in attendance. The plan was carried out most successfully.

More Friends than usual from New York, Baltimore, and Philadelphia Yearly Meetings attended, and in addition the following were present: Clara I. Cox, High Point, N. C.; Howard W. Cope, Muncie; J. Edward Hartsuck, Wabash; David W. Day, Indianapolis, and Thomas R. Kelly, Richmond, Indiana; Percy M. Thomas, Des Moines, and William E. Berry, Oskaloosa, Iowa; C. Hale Sutherland, Boston, Mass.; Margaret R. Parker, on furlough from Africa; J. Rowntree Gillett, of England; Annie Rodgers, of Ireland, and C. F. Andrews, of India.

Most of the distant Friends came for both days, the 4th and 5th, and opportunity for a few moments' social gathering was given by a most informal tea held in the office of the Committee on the 4th, between the sessions of the two Sections. A public address by C. F. Andrews on India, on the evening of the 5th, added to the value of the occasion.

Among the matters of interest presented at the general meeting was, of course, the relief work at Marion, N. C., in an account by J. Lawrence Lippincott, who took part in organizing the work, now under the direction of Hugh Moore.

In view of the fact that President Hoover plans to appoint a commission of inquiry to Haiti, the Service Committee, at the suggestion of the Foreign Service Section, approved of sending him a letter, commending his action, and suggesting the name of Paul H. Douglas of Chicago as a suitable person to serve on that commission.

Among the other matters brought up by the Foreign Service Section were the revision of the Japanese Exclusion Act, Clarence Pickett's proposed visit to our Foreign Centers next spring, the much-desired Student Hostel in Beirut, and the efforts of the International Student Service to raise \$35,000 for a Student House at Sofia, Bulgaria. Walter Kotschnig, the General Secretary of the Service, has presented the matter to

Friends, and Henry Cadbury and William Eves were asked to look into it.

At the Earlham Young Friends Conference last summer a committee was appointed to go into the matter of military training among young Friends. This group has requested that it be made a sub-committee of the Peace Section, to work with and under it. The Peace Section has enthusiastically received the proposal, and appropriated \$250 for literature, special printing, etc. The members of the committee to date are George Scherer, Elizabeth Marsh, Agnes Woodman and Grace Rhoads.

Another important plan announced by the Peace Section is that of sending people to lead classes on international relations to the summer conference of other denominations. Methodists, Congregationalists, Episcopalians, Baptists, Disciples, and Presbyterians have been approached, and arrangements are already being made with the Methodists to send them five such leaders who will cover all their young people's conferences next summer. The plan is that the Service Committee shall pay the salary of these persons, all other expenses being met by the denomination with which they are working.

The Committee is taking a deep interest in the case of Margaret Dorland Webb, refused citizenship for her Quaker views on Peace. One or two outstanding people will be sent to attend the hearings on the Griffin Bill, now before Congress, to remove such disabilities, whenever it comes up.

QUARTERLY MEETINGS IN GERMANY

Berlin is rapidly becoming the center of Quakerism in North Germany. Within a two-hours' train ride from Berlin there are Rostock, Stettin, Guben, Dresden, Leipzig, Magdeburg, and one or two small places in Saxony, in all of which there are isolated Friends, while Hamburg is only a short distance further away. Therefore, it is planned to hold quarterly district meetings of the Friends of Northern Germany, for many of whom such a gathering is their only opportunity of attending a Friends meeting. At the two-day meeting held in November there was an average attendance of fifty-five at the meetings.

VISITORS TO TOKYO QUAKERS

Carolena M. Wood, of Mt. Kisco, New York, who is one of our delegation to

the Chinese-English-American Quaker conference to be held this winter in China, arrived in Tokyo on the 8th of November and spent some days at the home of Gilbert and Minnie Bowles, getting in touch with people and ideas. She gave one evening to the Dormitory, where Hugh and Elizabeth Borton are wardens, and visited with the boys.

Another recent visitor to the Tokyo Quakers has been Princess Chichibu, wife of the Emperor's younger brother, and heiress apparent. Before her marriage she was Miss Matsudaira, and studied at the Friends School in Washington. Continuing her interest in Quaker education, she spent the morning of November 18th in the Friends Girls' School of Tokyo visiting classes, and saw the various activities of the girls.

HAITI AGAIN

Haiti has leaped into public interest once more with riot and near rebellion. The President has asked Congress to authorize a commission to investigate the distressing situation there. Friends are asked to write to their congressmen, urging them to support the President by voting the needed money for this commission.

Can we write intelligently? Those who want to know the facts which lead up to the present crisis should read "Occupied Haiti." Though published in 1927, this book is just as true today as it was then. It is a report of six disinterested Americans who visited the islands at that time, and is edited by Emily Greene Balch. Paul H. Douglas, of the University of Chicago, represented the Service Committee in the group. The American Civil Liberties Union, of 100 Fifth Avenue, New York, has a few copies of this valuable book to dispose of at only \$1.00 each as long as they last.

CHILD WELFARE IN GERMANY

Since the days of the Quaker child-feeding in Germany the country has taken a remarkable and a growing interest in the health of the school children. This is shown in the increasing number of children who are being sent to the country or to the mountains, or to the sea shore for a four or six weeks' free cure. This is becoming a permanent institution. Berlin sent 65,000 children away last summer, and plans to send 5,000 to winter cures this winter.

Welfare postage stamps, similar in idea to our Christmas seals, are sold in great quantities. These stamps are for 5, 10 and 25 pfennig, and can be used like ordinary stamps on letters, but the purchase price is double the postage value, the surcharge going to welfare work. In 1928 these netted 800,000 marks—nearly \$200,000.

A Pagan Pilgrimage

BY MARY HOXIE JONES

ONE is apt to think of Greece as a land of great trees, green grass and clover fields—a land “flowing with milk and honey.” This idea, due to the oft spoken beauty of the Vale of Tempe where there are large trees, and of Hymettus, famous for honey, may lead to great disappointment. Perhaps Greece is the most dangerous place to visit of all the world, except Palestine, so illustrious a country it is, and one thinks of “the isles of Greece, the isles of Greece where burning Sappho loved and sung,” as a veritable Paradise. Greece, more than any other country, again excepting Palestine, has permeated our thought and civilization and is the backbone of our very being, so that very naturally one goes with preconceived notions of its beauty.

But “the isles of Greece” are not covered with soft foliage, nor are the hills at all comparable to the gently rolling downs of England nor to the rolling country in America. The hills are wild and barren—rocks with very little foliage and what there is growing out of crevices where earth has managed to find a hold, a few olive trees hanging on to almost nothing, fig trees growing apparently out of bare rock. These hills are populated by goats which climb easily among the rocks and which seem to make an abundant living from the stray bits of grass. From all these wild hillsides comes the tinkling of hundreds of bells, as the goats move to and fro, for each goat has a bell tied to his throat. Each flock has its shepherd, who leans idly and unconcerned on his staff watching his goats. In the plains are groves of olive trees, gnarled and twisted into the most extraordinary shapes, and many of them hundreds of years old. The land between the trees is plowed by the old and primitive wooden plow, which doesn't seem to do more than scratch the surface of the soil. The stones are so numerous that it is impossible to believe that the peasants can ever get any kind of harvest.

This is a rather desolate picture; certainly a desolate place to farm. Yet there is a beauty about the country which is indescribable. The hillsides with their gray rocks, their bits of green and their tinkling goats, change under each passing shadow; the jagged summits outlined against the sky are extremely impressive and the sunset lights are especially beautiful on these rocky hills of Greece. The olive tree by itself is hardly a tree to be considered for its decorative qualities, yet a grove of olives cover-

ing a plain is far more beautiful than a similar orchard of apple or peach trees. The peculiar green of the olive leaf is dull on one side, but on the other it is silver, and these leaves shine and glisten in sun and rain alike until the whole plain is a shimmering mass of green and silver light. Olives are the chief means of support in Greece, so that there is an abundance of olive trees.

I was disappointed with my first glimpse of Hymettus, for it is nothing more than a long, low hill. Athens is enclosed by three “mountains,” Hymettus on one side, Pentelicon—out of which came the marble for the Acropolis temples—at the back and Parnes on the other side. At sunset these hills turn violet, pink, deep blue, dark purple—they fairly glow with color and with warmth and they surround Athens until one can say with Pindar: “Shining and violet-crowned, the theme of bards, the pillar of Hellas, famous Athens, city divine!” Or with Aristophanes: “O thou, our Athens, violet-wreathed, most enviable city!” I watched the little clouds creep along Hymettus like great caterpillars and I saw the moon and the sun rise behind it and the setting sun color it until my disappointment was changed to wonder. Because the natural colors of Greece are not very numerous, being green, gray and brown, one notices especially the colors of the sky and sea. “The Mediterranean blue” has not been exaggerated and its blue is often streaked with greens, yellows and purples as the clouds cast their shadows. The sky, so blue during the day, at sunset glows like a tremendous rainbow.

One can hardly hope to see everything in Greece it is so crowded with places of interest. Mythology, literature and history combine to make a very confusing number of places to visit. In our short stay of three weeks we could not see everything. The Greek islands are very difficult to reach, there being few boats that go to them, so that we had to leave all of them out, and we hardly penetrated the Peloponnesus. Since it is impossible to tell of all the visits we made, perhaps our three most interesting were to Mycenae, Delphi and the Acropolis.

Mycenae was discovered by Dr. Schliemann in 1876. Here flourished a tremendous civilization, “the might of which dwindled long before the dawn of history,” to quote Baedeker. But the beauty of the gold work found in the tombs can be compared to the treasures found in Egyptian tombs. Mycenae is important for many reasons, but chiefly

because it was the seat of Agamemnon, son of Atreus, who with men from that region, Argos, sailed to Troy and he is one of the great figures of the Iliad. His return to Greece after the Trojan war is the subject of Aeschylus' play, “The Agamemnon.” One is shown at Mycenae the ruins of the great palace where Agamemnon lived, even the bath where he was murdered by Clytemnestra, his wife. Some of these “actual spots” are difficult to credit, but one cannot doubt that there was a great citadel and a great civilization.

Delphi is perhaps the place where one comes closest to ancient Greece. Here came every one to consult the oracle and it was supposed to be the center of the world, so marked by an “omphalos” or a large stone, shaped like an egg cut in two and called the center because Zeus sent out two eagles in opposite directions who met there. The Temple of Apollo and the buildings which contained the votive offerings (each large city had a treasury of its own), also a stadium and a small theatre are built on a steep hillside overlooking a deep valley, out of which rise rough and fairly high mountains. Behind the buildings rises Mt. Parnassus, the home of the nine Muses, and out of which still gushes the Castalian spring. Somewhere in the Temple of Apollo, only the foundations of which are standing, was the seat of the oracle. From it issued a vapor and above which on a tripod, sat “the prophetic virgin whose words none but the initiated could understand. The responses were communicated to inquirers by the priests in hexameter verses.” (Baedeker.) The responses were always ambiguous. Nothing is known about the actual working of the oracle. The sacred precinct in the temple was deliberately destroyed and the vapor has not been explained. But one can understand why the Greeks felt Delphi to be a holy and a mysterious place, for even now there is a wild and mysterious beauty which affects the most casual observer—the strange chasms and gorges in Parnassus which must have made weird echoes and noises in a strong wind, and the bursting forth out of the mountain side of the Castalian spring in addition to the extraordinary scenery led them instinctively to choose that hillside for the location of their most holy temple.

The Acropolis can be seen from almost every street in Athens. It suddenly appears, always a surprise, always a thrilling sight. Repeated visits to the Acropolis do not diminish its novelty. One can never become accustomed to the buildings which, incomplete as they now are, impress one with their perfection and their simplicity. There are only four buildings (not counting the little museum, fortunately quite well hidden)

on the Acropolis—the little temple of Nike, or Victory, the Propylaea, the Erechtheum and the Parthenon.

Nike stands on the foremost pinnacle of the Acropolis and can be clearly seen against the sky as one climbs up the approach. It is a tiny little temple and to my mind badly restored, although some guide books speak highly of the work. It was surrounded when it was new by a balustrade, probably one of the most beautiful of all the sculpture on the Acropolis if one can judge by the fragments left, for the relief of the Nike stooping to adjust her sandal has not been surpassed in dexterity, grace and dignity.

Leaving the Nike temple one enters the Propylaea, a series of gateways, and the main entrance to the Acropolis through which one glimpses for the first time the Erechtheum and the Parthenon. The Propylaea has been very badly destroyed by the explosion of gunpowder stored by the Turks in 1645. It has been somewhat restored. One hears so much about the Parthenon that the Propylaea does not receive its full share of comment. It was considered by the ancient Greeks to be more beautiful than the Parthenon and despite its now shattered condition it has majesty and beauty which bring it very nearly into the same class as the Parthenon. As one enters the Propylaea one has the impressive view of the Parthenon and the Erechtheum; as one leaves one sees the city below and the hills rising beyond.

The Erechtheum, which stands on a parallel with the Parthenon, although on a slightly lower level, is a small building although much larger than the Nike. Its architecture seems to follow no rule; it consists of three porches quite unlike one another built on three sides of a rectangular building. Inside the building were the olive tree and the salt spring produced by Athena and Poseidon who were striving for the supremacy of Athens. As the olive tree was more valuable than the salt spring Athena won in the contest and she became the guardian of the city. There is now a little olive tree planted by Professor Dorpfeld. The whole building has been very much restored, but it is a supreme example of the various types of architecture well blended, the most beautiful part of the building being the porch of the maidens where the six stone girls support the roof. One of the six is a cast, the original being in the British Museum.

The Parthenon—or Maiden, as the word means—is now in the process of being restored which does greatly spoil the whole effect at present. The scaffolding covers part of one side and therefore to enjoy the Parthenon one has to find a point of view where the scaffolding is hidden. But even scaffolding can not take

away the simplicity and beauty of this marvelous building. It, too, has been badly mutilated, passing as it has from one hand to another, being used for a church and then the Turks used it as well as the Propylaea as a store house for gun powder which was exploded by a Venetian bomb and with the explosion a large portion of the Parthenon flew into the air. A few pieces were stolen, then Lord Elgin bought and carried away a great deal of the metopes, frieze and the sculptures of the pediments with one of the columns. These are now in London in the British Museum, and while their removal, which was done carelessly, probably preserved them from complete annihilation, many people are extremely bitter to have them still in London. One must do a great deal of mental reconstruction, for the Parthenon is badly broken, part of its columns are on the ground, some of the metopes are in the Acropolis museum, a few are still on the building, while most of them with the frieze and the pediment statues are in London. A portion of the frieze still remains on the west front and a few pieces of the pediment sculpture.

The building was gorgeously colored when it was new, but now the only color is the brown of the marble caused by time and weather. This color varies with the lights of the sun and in the moonlight the Parthenon is quite white. Outlined against the sky so blue and clear, the columns show their graceful shape, their flutings and their gradual decrease in circumference as they rise from the base to the capital. Such little, almost insignificant details have saved the Parthenon from being just a mere temple and have given it the curves and the grace of a living thing—"a miracle in stone." Baedeker calls it "the most perfect monument of ancient art," but it is more than that, for it is the expression in material form of all the ideals, the passions, the joy in beauty and the highest aspirations of the human soul. The Parthenon, built of cold marble, somehow is alive and vibrating with the very wonder out of which it was created.

Taormina, Sicily.

Sometimes in this topsy-turvy world men get things that they do not deserve, and that they certainly have not earned, but that is impossible in the world beyond.—R. P. ANDERSON.

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The Christian Life

*A Quest for the Mind of Christ
as Found in the Sermon
on the Mount*

Conducted by **Ralph H. Boring**

INTRODUCTION

The Editor of THE AMERICAN FRIEND has encouraged the presentation in our paper of a series of devotional lessons that should aid in making more real and more tangible those deep stirrings that are experienced in our best moments. Those high moments of divine feeling may be dissipated and lost unless we can hitch them up with good living and relate them to this most practical world. The principles of Jesus are rather cold and abstract without the warmth and glow of his spirit; and his spirit is not so easy to catch because we read his life and teachings with two thousand years of tradition and theological dogma weighing us down and beclouding our eyes.

There is also the difficulty of catching his mind and spirit from the printed word. Words are essential—without them we could not operate this world; but they are most inadequate in conveying from mind to mind, from heart to heart, those deeper impulses, those holy desires, those strivings and reachings out and up that at times flash like lightning through our souls. There has been much strife in the Christian body about literal translation of the Bible. I never could quite understand just what is meant by the term literal when applied in this respect. If it has any meaning at all it surely must be that we catch and enter into the mind and spirit of the author.

In some cases, to determine the exact meaning of an English word is to miss widely the meaning of the author. There must be a translation plus. For example, Paul used the Greek word "pistis" and we translate it belief or faith—"I believe in Christ." But really there is no word in English that conveys the idea that Paul had in mind when he said, "I believe in Christ." Believe is a weak word. Faith is a weak word in expressing his meaning. W. N. Clarke says if we could use the last syllable of the word confide, and say, "I fide in Christ," we would be much nearer to the meaning. When Paul used the Greek word "pistis," he was saying, "I merge myself into Christ, I throw my heart, soul and body into that quality of life and spirit that he is." Faith and belief may be reduced to mere intellectual assent. Literalism is not juggling with words and definitions, it is discerning the spirit and mind of the Bible and merging ourselves into it.

It is probably true today that the need for better Christians is greater than the

need for more Christians. We are convinced that the fault lies in the realm of the emotions, goodness of heart, earnestness of devotion, and not so much in the realm of knowledge. Many of us live constantly with pricked conscience because we fail to bring conduct into line with knowledge. We know better than we do. The battle is being lost in personal living because we do not widen the crack in the door of the heart and let the great inrush of God's power strengthen our feeble wills and thus bring a balance with present knowledge.

I have no quarrel to make with theologians, but I do think that we are somewhat muddled and confused in religious thinking. Too much has been made of non-essential doctrines — things about which there can never be unanimity of thought, at least as long as there is the difference between individuals in taste, temperament, education, background, as there is today.

The essential doctrines lie in the field of moral character and spiritual discernment. Upon these we are all agreed. If we can catch the beauty and grace of spirit of the Lord Jesus, these minor things will naturally fall into their rightful place as a part of our life and faith — for many of our peculiar beliefs are essential and real to us. And so long as I recognize such individual rights in others, who should deny me them?

We need to simplify our Christian profession and living. It ought to be as simple for us as it was for Jesus. There are, however, situations and problems and implications involved in our great quest for the good life that do not seem so simple. But if we can grasp the simpleness of the underlying fundamentals of Christian living as Jesus outlines it in the Sermon on the Mount the whole thing will be greatly simplified for us. The general country store may at first seem more simple than the large department store, at which one wonders when he observes its efficiency. But the former is disorderly while the latter is orderly. The order is effected by observing a few fundamentals of organization—and they are simple.

To this end we are asking the readers of THE AMERICAN FRIEND, or as many as care to do so, to engage with us in a study of the Sermon on the Mount, Matthew 5, 6, 7, and Luke 6:20-49. This will be in no sense a technical study, but with earnestness and determination we shall endeavor to discover the mind and spirit of our Lord and what application there is for us in this our day of complexity. In so far as possible let us divest ourselves of formal and habitual thinking and with freedom of mind and devotion of heart seek the full significance and simplicity of Jesus' words, deeds and spirit.

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The paragraphing in Matthew makes the outline easy to follow. The Life of Christ by Burton and Mathews has a good outline. Help can be had from various books on the Life of Christ and from commentaries. It may be helpful, also, to read along with the old versions of the Bible some of the newer and freer translations. But let us not get far from the simple, careful reading of this discourse, letting the response of our hearts be full and free. The earnest, diligent soul will be awarded with clearness of understanding and purity of heart.

(To be continued next week.)

Repentance and faith are inseparably linked together, the one presupposing the other. Repentance is not complete without the determination to seek and to do God's will which is faith in action.

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

HELP DEPORT CARL BYRD!

EDITOR THE AMERICAN FRIEND:

I am writing to call your attention to an article which recently appeared in THE AMERICAN FRIEND, and was fine so far as it went, but did not carry sufficient valuable information. I speak in regard to the action taken by Kansas Yearly Meeting to send our pastor, Carl D. Byrd, to the World's C. E. Convention in Berlin next summer. Just this action isn't going to take him to Berlin. It will take subscriptions to the Christian Endeavor World, at least 600 of them, for him to win this free trip. The subscription price is \$2.00 per year. It is a splendid family paper and no Friend need fear to have it in the home. Many of our Friends already have the paper and perhaps need to renew their subscription in the near future. Renewals as well as new subscriptions from anywhere count. They should be sent to Carl Byrd, or if sent direct to Boston request that they be credited to him. The local church here is boosting him as well as our District Union. If he wins in the preliminary contest which closes May 1, he then automatically becomes the contestant for his state, receiving credit for all subscriptions previously credited to other contestants in his state. Oklahoma contestants have won similar trips on several different occasions, and we believe Carl can win this trip if his friends will rally to his support. We shall appreciate it greatly if you can again call the attention of Friends to this matter, making clear that the great essential in this case is *subscriptions*.

LILLIAN E. DYER.

Alva, Oklahoma.

JEW, ARAB AND QUAKER

EDITOR THE AMERICAN FRIEND:

At the time of the riots in Jerusalem, I did not feel like writing much about the situation. So much was hidden under an avalanche of press propaganda that it was impossible to feel certain about the facts one could get, even at first hand. For unless one knows something of the motives which underlie people's actions, it is impossible to judge. It now seems clear that there were two sides to the case. The Arabs were not all to blame and neither were the Jews. The Commission of Inquiry is still sitting and hearing evidence from Arabs, Jews and the Government so that it is still too early to arrive at conclusions, but the very way in which the inquiry

is being carried on indicates that it is not purely a one-sided affair. It has been shown that there were crowds of young Jews who were wanting trouble and who staged provocative demonstrations calculated to draw forth the wrath of the Arabs. The crowds of Arab villagers who rushed forth past our grounds on their way to Jerusalem looked like a bloodthirsty lot, but they had been told that their sacred Mosque was being attacked. To them, no place in the world except Mecca is more sacred than this Dome of Rock in Jerusalem.

Strong efforts are being made toward conciliation. Professor Bergmann of the Hebrew University published an article in the Jewish Press which was reprinted in full by the Arab *Weekly Philistine*, in which he points out the essential error of the Jews who have been demanding special legislation designed to benefit the Jews. He maintains rightly that a real State cannot arise in Palestine until the laws provide equal advantages—such as elementary education—for all alike. I understand that his students left his class at the Hebrew University as a protest against his speech, but it is just such action as his which will do much toward the re-establishment of some degree of understanding. He pointed out that a few years ago the Arabs were ready to cooperate, but because the Jews did not feel strong enough they refused the proffered olive branch. Now it is too late for them to take it again.

Frankly, I do not see how Zionism can continue after this blundering disturbance. It seems inevitable that the Balfour Declaration will be modified if not withdrawn. We are now in the midst of a boycott campaign. The Arabs are doing all that they can to prevent their people from making purchases from the Jews and I believe the Jews are doing likewise. Foreigners are not disturbed when they go into Jewish shops, but natives are and even though the police are very strict, still the Arab people, even if they wish to buy from the Jews, are afraid to do so. We have made a point of continuing to buy from the same firms as before, but this development is widening the breach between the two parties very considerably.

The Arabs have produced a newspaper in English which is doing very good work. They were greatly in need of some such organ and I hope that the paper will continue if for nothing else than that the world may have another

chance to understand the Arab himself. Translations and interpretations are never so good as first hand methods of expression.

Palestine throughout her history has been pretty much at the center of conflicting interests. Egypt and Babylonia, Rome and the armies of the east have flung themselves into and across this little country. Just now it would seem that some of the conflict of the east and west is being focused here again. There is a vast population of Moslems in India and Egypt as well as in Arabia, who sympathize very keenly with their coreligionists here in Palestine. It is not entirely a tempest in a teapot, as some would have the world to understand.

We have been glad for a wide circle of friends both among Jews and Arabs, and it is fine to be able to continue them all. Only today the wife of a leading Moslem in Jerusalem called on Christina. She had come for a good visit, so after a time, Christina asked if she would mind if the baking plans for the day went on. She responded heartily and they spent a good part of the morning in the kitchen making cakes, etc. The lady was delighted and wants to come in on another baking day.

A. WILLARD JONES.

Ram Allah, Palestine.

CHALLENGE OF THE UNCHURCHED

EDITOR THE AMERICAN FRIEND:

Two days before Christmas I attended the funeral of a very dear and helpful friend of mine, Gilbert Roe, by name. I had been asked to come by the family as all of them preferred the quiet and unostentatious Friendly service to any other. Into that quiet house had come a stream of letters and telegrams from political leaders, publishers, and many others, (A governor's message was among the rest), expressing appreciation and satisfaction for the work which Mr. Roe had done. I knew many of these people were earnest, forwardlooking people, whose lives were devoted to the causes which have long been a part of the Quaker Faith. I realized that day anew the importance of aggressive friendliness on the part of Friends.

Gilbert Roe has for many years been closely identified with those interests which have long been the major interests of Friends. He used his lawyer's skill and his wide experience in the defense of conscientious objectors in war-time. He defended school teachers from the false patriotism of war hysteria, when New York City was carrying on its inquisition. He was ever an advocate of free speech.

Mr. Roe frequently attended the Friends Meeting at Oakwood School, when he was spending a weekend at his country home in order to visit his children

who graduated at Oakwood last spring. He did not often speak, but he was always appreciative of the meeting. He and Mrs. Roe entertained last year's graduating class in their country home, and at that time Mr. Roe expressed his concern that students appreciate the importance of their share in the meetings; he strongly urged them to take vocal part as the way opened and they felt that they had messages.

The Society of Friends has greatly needed Gilbert Roe's help in interpreting its message to this generation. Not all of us agreed with all he thought, but he would have been the last man to ask that agreement. We have needed him in our meetings for worship; I am sure he often had wonderful messages for those of us at Oakwood which were never spoken because he was too reticent. I feel sure, too, that he was often lonesome for fellowship in worship with a group who shared his ideals and tasks. I believe he needed us as we needed him.

All around us are people, tired of mere performance in church, with no interest in creaturely activity, who are hungry for the spirit presence of a loving Father, whose strength and companionship they need in their daily work among the poor and outcast and spiritually hungry. As Friends we need more faith in people, more readiness to take risks, more adventure in our friendliness.

WM. J. REAGAN.

Oakwood School.



PAYING ALSO "IN KIND"

EDITOR THE AMERICAN FRIEND:

What shall we do with the country meeting that needs a pastor, wants a pastor, and can't get one because they can't get the necessary funds together? It's a serious problem, and one that many meetings face periodically.

The estimated cost of living is not much different in town or open spaces, housing being left out. One hundred dollars per month is about the minimum a family is given to live on. But what a job to make that sum cover the food, fuel, clothes, schooling, etc.! And it takes an Owen Young to estimate and apportion properly the burden of support the individual members should assume in order to make the pastor's life reasonably safe and secure against the monthly bills.

I wonder whether we cannot relieve the situation somewhat? Have we ever truly figured the minister's task, his necessary progress in spiritual enlightenment, and service? A twenty-four hour task generally, and a lifetime of it.

Why not pay "in kind?" The country folks specialize in cattle, hogs, poultry, potatoes, etc. The cost of production is less than the market price the preacher pays for these same commodities. (Otherwise they'd change their business; not so

the preacher!) The point is to consider these facts. Having settled the financial remuneration the pastor is to receive, let the Pastoral Committee take stock of the kinds of farming done in the community. Solicit from the families, wherever possible, a regular contribution "in kind." Appoint one person to receive and deliver these weekly, seasonal gifts to the pastor, as a supplementary salary. It should be considered a part of his yearly support. Portions of creatures, poultry, in season; eggs, milk, butter regularly would release a good bit of the cold cash the pastor has already received.

The fuel he uses might be solicited from several farmers; a "cutting and sawing bee" organized; and the people made one in promoting the religious life of the community.

Being released from buying these necessities, the pastor is then better able to clothe, educate, and improve the welfare of his family; and study to fit himself for more definite, progressive service to his community.

It is our conviction that almost any community can make use of such a program with profit to pastor and people. Who is willing to initiate it, and publish the results?

A New England Minister.



A FRIEND VISITS TOM MOONEY

EDITOR THE AMERICAN FRIEND:

At the Monthly meeting of the Vine and Walnut Streets Friends meeting, Berkeley, California, November 24, I was appointed to pay a visit to Tom Mooney in San Quentin Prison. From time to time Friends have been told of the efforts made by Friends in California to have Mooney and Billings released. Both men have been sentenced for life as guilty of having perpetrated the "Preparedness Day" bombing in San Francisco in 1916. Since then it has been proved beyond a doubt that Mooney and Billings were innocent of the crime in question. Their conviction was based on a "frame up" fixed by powerful California business interests to which it was advantageous that the two labor leaders were kept out of the way.

The story of their imprisonment and the continual denials of all pleas for their release, pleas brought forward even by those officers of the law who were instrumental in sentencing them, is indeed a sordid one. Every governor of the state since 1916 seems to have made it a point of his program that Mooney and Billings should be kept where they were. Big business, the majority of the Church leaders—including those with nationally known reputations have been silent on the case. Most of the nationally known writers with the exception of Upton Sinclair, have also shown apathy and indifference.

In recent years Fremont Older, editor

of the San Francisco *Call-Bulletin*, has been active on Mooney's and Billings's behalf, and the Scripps-Howard newspapers, the San Francisco *Daily News* is also showing interest in the fate of the two men. Apart from these forces and apart from the efforts put forth by the small groups of Friends, the state as a whole is cold to the injustice which has been meted out to Mooney and Billings. Protests from all parts of America and Europe make no dent in the Governors' armor. The Governors go on with their usual routine, but Mooney and Billings... they can sit and sit and sit, ten, twelve, thirteen, fourteen years.

I visited Tom Mooney December 6th and talked with him for nearly an hour. He was quite cheerful and appreciated very much being visited by a representative from the Berkeley meeting. He told me that he had a chance to be out on parole, but that he had refused this chance because it necessarily implied his guilt. He said he preferred to be in prison to being out on parole. Realizing that he is suffering because someone has been unjust, he talked quite passionately about his case and about the efforts which are being made to have him released. He praised the Quakers for what they had done and sent his "best, fraternal greetings to the Friends in Berkeley" on whose behalf I visited him.

Tom Mooney feels that the only thing that can put him out of prison is moral indignation on a large scale, a strong public opinion that demands that the gross miscarriage of justice be corrected.

In its issue of November 20th, *The Christian Century* published a lengthy editorial on Mooney and Billings entitled, "America's Dreyfus Case." The list of organizations who have sent in their protests to the State Capitol in Sacramento, grows weekly and yet no ray of hope for the two men's release is in sight.

I believe that Friends in America and particularly Friends in California have a task before them here. The Mooney case is a national scandal, a sordid illustration of the underhand methods big business dares to employ when business interests are at stake.

It is about time that this matter is brought to a close. I recommend Friends all over the United States to take the matter up for consideration and flood the office of Governor Young with protests. Write to the secretary of "The Mooney Committee", Mary Gallagher, P. O. Box 1475, San Francisco, Calif, for the pamphlet which explains the whole case and its history in detail. Money forwarded to that address will go to the "Mooney-Billings Fund."

It is nothing short of a scandal that a new trial has not been granted Mooney and Billings when the new evidence proves that they are not guilty of the

crime for which they have been sentenced to life imprisonment.

Tom Mooney has still kept his courage. His hair is getting gray; but he still believes firmly that justice will win and that he will be a free man.

PETET GULDBRANDSEN.

2 Tamalpais Road
Berkeley, California.

NATIONAL STUDENT FORUM ON THE PARIS PACT

The United States has ratified with fourteen other nations a treaty which renounces war as an instrument of national policy, and more than sixty other nations of the world have signified their intention to adhere to this treaty. It will probably become well-nigh world-embracing. The act of practically all nations deliberately making this pledge and supported by the almost unanimous opinion of the world is no mere gesture, according to the Hon. Frank B. Kellogg, who, as Secretary of State, had a large part in the preparation and ratification of the Treaty. He believes that the Pact can be made effective if it continues to be backed by the public opinion of all nations.

To help "tell it to the last man," the discussion of the Pact in the schools of this and other countries is of world importance. It is therefore suggested to all high school principals, and to high school teachers of history and the other social sciences, of English and of public speaking that they plan a study and discussion of the text of the Pact with their students for such a period as may be convenient during the school year of 1929-30. "Teachers have a tremendous interest in peace," says the editor of *The Journal of the National Education Association*. "War, more than any other evil in modern life, finds the sources from which taxes are drawn and consumes the energy which should go into constructive educational effort. The Paris Pact may easily be the dominating document of the twentieth century."

To the teachers of America, Dr. Frank D. Boynton, President of the Department of Superintendence of the National Education Association, gives this message: "Your attention is called to the Paris Pact signed by the leading powers of the world, whereby thinking men in control of the nations have agreed to bring their differences to the council table. Ours is distinctly a work of peace, preparing the boys and girls of this generation to promote good will when they shall succeed to the control of affairs. Let us then teach our children the spirit and the letter of this great Peace Pact."

Leaders in education are suggesting the study of the Pact in the schools just as other facts of history are studied, par-

ticularly by our young citizens if they are to perform the duties of citizenship intelligently. The Committee in charge of this project for the thorough study and discussion of this Pact in the high schools of the United States is composed of approximately two hundred and fifty State and city superintendents of education, high-school principals and teachers, librarians, leaders in educational and religious organizations, and editors of educational and religious publications. With the National Student Forum are cooperating the Carnegie Endowment for International Peace, the Foreign Policy Association, the Commission on International Justice and Goodwill of the Federal Council of Churches, the National Council for Prevention of War, the World Acquaintance Travel, and the World Peace Foundation.

For students in any high school in the United States to participate in this concerted national study and discussion of the Paris Pact it is necessary only that their principal or teachers register the classes or groups with the Committee in charge. The teachers will then be provided with study outlines, lists of books and other literature covering all aspects of the subject, and also with suggestions for group discussion. The study and discussion are the only features essential for participation. There is no charge for the registration and material. To each of the first 800 high schools to enroll will be given a free copy of Professor Shotwell's book on the Paris Pact, if specific request is made for it, the Foreign Policy Association will furnish free on request its *Information Service* bulletin, Kirby Page will send a copy of his pamphlet, "The Renunciation of War," and the National Council for Prevention of War will furnish on request an address by the Hon. Charles Evans Hughes which deals with the question of what steps should follow the Pact. The World Peace Foundation offers to furnish all participating schools specially arranged packets of books and pamphlets mentioned in the bibliography at rates greatly reduced from the regular retail prices. Requests for any of the free books must be signed by the principal of

the high school or by a teacher in charge of the project in the school and must be sent to the Director's office in Washington. For Calendar of Procedure, the method of awards and other information, interested persons may address, Arthur Charles Watkins, the Director, at 532 Seventeenth Street, N. W., Washington, D. C.

THE UNUSUAL AT KOKOMO

The Young Friends Committee of Union Street Friends Meeting at Kokomo, Indiana, sponsored a Home-From-College meeting Sunday evening, December 29, which was well attended not only by members, but by townspeople as well. The church was decorated in college colors and pennants. The Sunday school orchestra, made up of fifteen instruments, provided music for the occasion, playing several college airs. Lela Braithwaite had charge of the devotional period and Juanietta Reed sang a solo. C. V. Haworth, superintendent of the city public schools, and a member of Union Street, gave the welcome speech.

Representatives of the young people who are in college responded in short talks for their various schools. Those who spoke and their subjects were: "First Days at Indiana," Donal Draper, Indiana University; "What My College Opportunities Mean to Me," Miriam Tharp, Earlham; "What My College Opportunities Mean to Me," Thomas Warne, Northwestern; "Social Life at My College," Helen McIntosh, Purdue University; "My College and My Religion," George Scherer, Earlham, '27; and "A Minister's Reaction," A. Ward Applegate, Earlham, '29.

When a roll call was made there was found to be in the audience representatives from thirteen colleges and normal schools, two Friends Academies, and high school graduates not a few. The meeting seemed to have the desired effect, for it was reported that one little girl in the grades of a township school was disappointed that her particular school was not called, and another in the sixth grade said she dreamed that night of going to college.

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BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



CHRISTIANIZING A NATION

BY CHARLES E. JEFFERSON

Doubleday, Doran Co., pp. 200, \$2.00

The pastor of the Broadway Tabernacle, New York City, this year gave the Enoch Pond Lectures at Bangor Theological Seminary, and they are here available to the reading public. The titles of the five lectures, as follows, indicate the trend of thought: "A Christian Nation," "A Christian Nation: Its Ideals and Obligations," "The Church in Social Reform," "The Church in National Politics," and "The Church and International Relations."

Accepting the challenge of important national and international questions in relation to the church, the lecturer endeavors to go to the heart of things in a protest against wrong, especially against war and bloodshed, and offers a constructive program of national righteousness, a plan and a gospel for the healing of the nations. He assails our national complacency and unrighteousness and requires answers to his penetrating questions which conform to the principles of true religion. The book is a prophetic plea for national righteousness. He defines what he means by a Christian nation and then sets forth its ideals and obligations in masterly fashion, maintaining that "working for peace is a Christian duty." Duties are determined by ideals, but these are less easily realized by groups than by individuals, and in the family of nations the Golden Rule should prevail. "A nation to be truly Christian should be ready at any time to join hands with its sister nations in carrying out great enterprises for the general good."

The chapters on social reform and national politics, while keeping a high level, prepare the way for a lofty discussion of international relations. Here his ideals and obligations of the second lecture soar to the heights which only men of peace and good will can hope to attain. The militarist must find a change of heart and of method. "It is evident that there must be no more world wars. Christendom must quit its fighting. The instruments of bloodshed must be beaten into the implements of industry. Nations must cease to practice in time of peace the games of war." "We cannot do our work as a church if our young men are playing war games on the land and the sea and in the air. We cannot rise into a Christian mood so long as we read in our magazines and papers the story of our preparation for the next war. We

cannot create an atmosphere of good will so long as army and navy officers are feeding fear and suspicion and hate. The statesmen have renounced war. Let the church renounce it, too! By universal consent war is unspeakably inhuman, devilishly barbarous, shockingly un-Christian. War is a crime against humanity, a sin against God, an insult to Jesus Christ and a disgrace to the Christian church. It must go."

LOVE THE LAW OF LIFE

BY TOYOHICO KAGAWA

The John C. Winston Co., pp. 313, \$2.00

In twenty-two brief chapters the writer turns the searchlight of his mind on the gamut of love, ranging from love and sex, through love and government, love and economics, to love and my neighbor, love and God. For him the centrality of love in the cosmos as well as in human life is no flowery sentiment, but a solid fact, the dominating principal of a philosophy wrought from wide experience and much reading.

Rufus M. Jones, in a brief foreword, says of the book: "It traces love up through lower unconscious stages, in forms of mutual aid and the sacrifice of the self for the group, to the joyous, radiant, conscious dedication of the personal life for the sake of others, flowering at its highest and holiest culmination in the Great Galilean, through whom God's character of grace and love at last stands revealed in its full glory." A sketch of the author himself, his life and work, by two sympathetic friends prepares the reader to better understand the approach and the application of truth to the Japanese mind. Of him they say:

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"Kagawa lives out utterly the life of love, which he conceives to have been the essence of Christ's teaching. He refuses to concede that it is necessary to use violence for the improvement of conditions of life in Japan. His only weapon is that of love." In his relation to government, he is "adamant in insistence upon an issue which he considers right. He uses the method of strike without violence, and explains that the organization of labor, and its massed protest to injustice, are essential to prevent violence. Protest is essential to his philosophy." He is described as the poet, novelist, reformer, labor leader, and Christian prophet of the new age.

The closing chapter on "Love and God" attempts to unfold the secret of the "Law of Life" as revealed to and comprehended by men. God without and God within, a budding sense of goodness and conscience, and recognition of a force making for righteousness are means for establishing faith that begets a confidence that "without Love there is no victory." "He who believes in the inner power, who is conscious of the reconstruction of the cosmos through Goodness and Love, believes in God." "Love is all pervading. Love leads man into the innermost shrine of reality. Love is the only eye that visions God. With this wonderful eye of Love, God and man behold one another. In Love, the eye of man becomes the eye of God. In Love is first achieved the interfusion of Divinity and humanity." These quotations will help the prospective reader to anticipate the pleasure of perusing this "inspiring message from the outstanding Japanese Christian."

THE RELIGIOUS DIFFICULTIES OF YOUTH

BY A. D. BELDEN

Cokesbury Press, \$1.50

Youth possesses qualities which inevitably lead to searching inquiry into the nature of things and to the testing of even the foundational elements of life and thinking. In the effort to find for itself the bases for sound thinking many grave problems are faced. The journey from childhood acceptance of truth as it comes with authority from adults, to the point where truth is personally discovered and held as one's own is hedged by great perils even though great victories may be finally achieved.

This book by Dr. Belden comes out of varied experiences with youth and is written for the purpose of assisting them toward helpful attitudes toward truth.

The first part of the book consists of twelve chapters which seek to interpret religious difficulties. Some of these chapters are especially noteworthy. In speaking of "Nature and God," the author says, "To endeavor to explain the world apart from God is to place a great strain

upon one's credulity." In treating retualism he calls attention to the fact that while youth is supposed to be inclined to it this is but a clumsy and inadequate means to spiritual reality, "it does not develop the subtler and more adequate artistry of the spiritual imagination." The chapters on "The Supremacy of Jesus," "The Doctrine of the Trinity" and "Is the Atonement Moral?" are so outstanding that they must be read, no brief summary can do them justice. He challenges the Church not to sacrifice "service" by exalting "services."

The second part of the book is inspiration and in it are found words encouraging to make real and vital the truths newly discovered.

The book will prove helpful to youth who actually are seeking to carefully think through vexing problems in religion, but will be of greater value to leaders of youth who are desirous of obtaining a clear vision of those problems which perplex youth. Its style is attractive, its subject matter is wholesome, every reader will be helped and inspired.

CENTRAL CITY FRIENDS

There have been several outstanding events in the church calendar at the Central City Friends Meeting, Nebraska, during the autumn months. One of the most successful from an educational viewpoint was the Youth Peace Contest sponsored by the Peace Committee on the evening of November 10. Because of the large number of young people interested in participating, it seemed best to divide the contestants into two groups. Accordingly, there were two awards made; one to the Junior age, which went to Ruth Gibson, and one to the Intermediate age, which was won by Dale Wilder. There were sixteen contestants in the two groups. The contest was conducted on a high plane of reverence and thoughtfulness by Raymond Mesner, as chairman of the Peace Committee, and doubtless had a high value in the peace education of participants and audience.

A Church Family Night which was sponsored largely by the Women's Missionary Union occurred on the evening of November 1. Arrangements had been made for the presence of Theodore and Estella Foxworthy, who gave an informal account of their summer tour among the Doukhobors of Canada. Preceding this all families had gathered in the dining room for supper and social time. Such an occasion was beneficial not only for the inspiring account of the Foxworthys' work but also for the social values.

Under the direction of an efficient committee from the Church School, a Christmas Pageant, "The Light of the

World," by H. Augustine Smith, was given on the Sunday evening of December 22. Those who are familiar with this pageant know of the simple beauty and yet the grandeur of the Christmas story which it portrays. More than fifty people took part in it, in addition to the choir which supported the pageant. Perhaps not the least value of the occasion was the way in which the entire meeting worked harmoniously and enthusiastically for its successful culmination. A special offering to go directly to the Board of Missions was received which amounted to about \$70.00.

These activities are a part of the Fall program of the Central City Meeting to have on alternate Sunday evenings something to bring variety and breadth of thought into the church services. On other occasions Gospel Teams from Nebraska Central College, returned missionaries, and departments of the Church School have cooperated to this end.

XENIA FRIENDS ACTIVE

Fresh paint may not be instrumental in getting one nearer to God, but it does give one a feeling of self-respect upon entering the church where the paint has been applied by way of redecoration, at least that is the feeling of those who meet at the Xenia (Ohio) Friends Church for worship, where the church has been redecorated in pleasing colors and the lighting fixtures changed to harmonize with the color scheme.

Cottage prayer meetings are held each week in homes where there are shut-ins or those who cannot attend the regular services. These services are much appreciated and are growing in interest and attendance. A group also meets for prayer one hour before the regular Sunday evening service under the leadership of Andrew Hutchison. Three men have recently been converted and a number have made application for membership.

The Christmas program was held under the auspices of the Primary and Junior departments, assisted by the Junior Choir on the Monday evening preceding Christmas. It was in charge of Edna Burkett, Primary Superintendent, assisted by Myrtle Hutchinson, Esther Crawford, and Besse Jones. The house was filled and many of those present were parents of Sunday school

WANTED

About April 15, on my return from Japan and China, a well concerned woman Friend to help me with the problems of my home. Carolena M. Wood, Mt. Kisco, N. Y.

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Seventeen acres, well improved, half mile to good school, half mile to college, and one mile to Central City. E. H. Myers, Central City, Nebraska.

scholars who do not usually attend services. After the program a treat of candy and oranges was given to the Primary and Junior departments, in which there are more than 100 children enrolled.

The pastor, S. Russell Burkett, often wondered if there had been any past connection with Friends in his family history. It has lately been revealed that his ancestors were connected with Friends in North Carolina, but in migrating to Miami County, Ohio, where there was no Friends church, they lost this connection. He feels that he is not only a Friend by conviction but also by a "reversion to nature." It is also revealed that Joseph Burkhart (name spelled thus until 1820), Russell Burkett's great-great-grandfather was a brother to Sarah Burkhart, who married John Hoover and became Herbert Hoover's great-great-grandmother.

A TRIBUTE TO A GREAT MAN AND GOOD

Much has been written about the late German Foreign Minister, Dr. Gustav Stresemann. The labor member of the Danish parliament, J. P. Nielsen, who was instrumental in securing homes in Denmark for thousands of underfed German children in the years following the close of the war, has written the following about Dr. Stresemann in one of the Danish Socialist dailies, which is sent to us by Peter Guldbrandsen:

"The first and only time I saw Dr. Stresemann and spoke to him was late in the summer of 1924. I immediately got the impression that I stood face to face with one of the great men of the world. It was clearly felt that he loved his own people beyond anything else in the world, but he was inspired by the fact that others cherished the same love for their people. Dr. Stresemann was a devout Christian, and this was clearly brought out from my visit with him. But on this point, too, he was very tolerant towards people who had beliefs and ideas different from his own. A year ago I had a greeting from Dr. Stresemann which showed how the simple and human traits in the character of the great statesman had remained unchanged. In the beginning of August, 1928, I sat at the bedside of my son in a Berlin hospital. My heart was heavy and I was filled with anxiety, not knowing what the outcome of my boy's illness would be. A dangerous operation had been necessary, and now he was lying, panting for breath, dozing after a dose of morphine. Then one of the officials from the German Foreign Office stepped into the room to bring me Dr. Stresemann's greeting, adding that everything German medical science could do to make my boy come home would be done. 'And,' it was added from Gustav Stresemann, 'it could not be the will of God that you, who have helped so many German children, should see your son buried in Germany.'"

QUAKERDOM • AT • LARGE

Harry R. Keates, who has been in failing health for several months, passed away on Sunday, December 29, at his home at Pasadena, California. Until quite recently he has been so robust and vigorous for one of his advanced years that the news of his passing comes as a shock despite his recent illness. Throughout his long career of service he has filled many positions of responsibility among Friends, the last being that of Superintendent of California Yearly Meeting, which he held for several years.

* * * *

Edward Grubb's book, entitled "What Is Quakerism?" which was first published in 1917, has now reached its third edition. "During the last twelve years," writes a reviewer in *The Friend* (London), "it has brought knowledge and enlightenment to many hundreds of inquirers, and this new edition will continue the good work. It is to be wished that all our members, older as well as younger, would make themselves acquainted with its contents in order to have more attractive power to set forth our Quaker position."

* * * *

On New Year's Day, Joseph A. Goddard, for a half century one of the most influential members of Indiana Yearly Meeting, died at his home in Muncie at the age of eighty-nine years. For many years he was active as a member of the Evangelistic and Church Extension Committee, the Permanent Board of the Yearly Meeting and of the Board of Trustees of Earlham College. In his honor, the auditorium in Carpenter Hall, the fine new administration and class building on the Earlham campus, is called the Goddard Auditorium. Joseph Goddard was as lovable as he was influential and his death will be widely mourned.

* * * *

It will probably be a surprise to many readers to know that Joseph R. Grundy, high tariff apostle and unabashed lobbyist, the new Senator from Pennsylvania, is a Philadelphia Quaker. The *Christian Century* characterizes him as an unusually "representative" representative of such a commonwealth as Pennsylvania and says: "Mr. Grundy not only represents Pennsylvania's dominant political and industrial philosophy—he incarnates it. He is the perfect expression of the old Quaker stock that seeks to combine a stringently personal piety with an equal economic reactionism, and that considers any political measures justified which bolster the control of the community by the industrial barons." We are inclined

to object to such a stricture of "the old Quaker stock." Whatever Joseph Grundy may stand for, we hold that this appraisal of the Quaker attitude lacks a great deal of being well conceived and fair.

* * * *

Enos and Mary Harvey observed the fiftieth anniversary of their marriage, Wednesday, December 25, 1929, by being at home to their friends at their "country home" near Fairmount, Indiana, from 1 to 5 p. m. The occasion took place in the same house in which they were married fifty years ago. They received many Christmas greetings from friends who could not be present. For several years Enos Harvey was prominent as evangelistic superintendent in Western Yearly Meeting and was widely known and much loved by a large circle of Friends who rejoice with him and his wife that they are thus spared to each other to share the satisfaction of work well done as the shadows of evening begin to gather.

* * * *

Some readers of THE AMERICAN FRIEND may not know that one of the lively, growing historical associations of the United States is the Friends Historical Association, of Philadelphia, Pa. It was founded in 1873, incorporated in 1874, and has at the present time about 750 members. It specializes in the history of Friends in America, and publishes semi-annually the *Bulletin of Friends Historical Association*. The autumn number of the *Bulletin* is just at hand. It contains an illustrated article on Benjamin West, the great Quaker artist, and other articles on some old Friends meetinghouses near Philadelphia. There are also scores of shorter items on Quaker history touching various localities throughout the United States. We note from the *Bulletin* that any Friend or non-Friend, interested in Quaker history, may belong to the Friends Historical Association. The membership dues are two dollars per year, which includes subscription to the *Bulletin*.

* * * *

Walter H. Ayles and Dr. Ethel Benham are two Friends appointed on a committee of fifteen members of the British Parliament to "consider the question of Capital Punishment in cases tried by civil courts in times of peace and to report whether another penalty, and if so, of what nature, should be substituted for the sentence of death in such cases where that sentence is now prescribed by law." The Penal Reform

Committee of London Yearly Meeting was encouraged by the Meeting for Sufferings in December to prepare evidence and a witness for the purpose of aiding this Select Committee.

* * * *

D. Elton Trueblood of Guilford College, in an article entitled "Salvation by Sorghum," which appears in *The Christian Century* for January 1, philosophizes on a discovery which attended the purchase of a canned portion of the product of a maker and distributor of molasses. He discovered Uncle Joe's great pride in his cherished work back of which was the artist, a living example of a great truth. Here was a man impressing form on waiting substance and was really achieving happiness like the poet who "takes dull, uninteresting sounds and weaves them into such patterns that they haunt us. The man who moves along such a path in the production of what is excellent finds that all other pleasures, such as love and delight in nature, are enhanced by the creative experience." Then reflecting on the observed facts that "excellence is a tantalizing goal" and that "the happiest person in the world is the artist," he also finds that "it is possible to go on, simply doing what must be done, without ever finding one's best medium of artistic expression." Then the teacher instinct comes forward: "The way to help men is to teach them to be artists, to lead them to the joy of exercising their vital powers in the way of excellence. . . . Aristotle and Uncle Joe found the secret of the good life for themselves, but not all men are so fortunate; we must help them to find it."

After a striking debate in the House of Commons a motion of Dr. Burgin on Disarmament was adopted urging that the Government "should use its utmost efforts to stimulate international action for the study and eventual preparation of a treaty for the comprehensive reduction and limitation of naval, military, and air armaments, including war material as well as personnel."

NEWS OF OUR MEETINGS

A "White Christmas" program was given at the Friends Church, Motor, Iowa, Sunday evening, December 22. The young people of the Springdale community, under the leadership of Loraine Benner, cooperated with the Motor folks making the program unusually interesting. A Christmas tree graced one side of the platform upon which were hung gifts in keeping with the spirit of a

"White Christmas"—white envelopes containing offerings for missions. These, together with the basket offering taken, totaled \$27.18.

* * * *

Harry L. Leasure and wife held a very successful revival meeting at New Burlington, Ohio, December 18. His messages were very strong and convincing. His wife, a splendid helper, assisted in the singing. As a result there were twenty-two conversions and renewals with nine accessions to the church. Believers were strengthened and built up in the faith. Friends feel that their work has been a great blessing to the meeting. They were assisted by the pastor, Elbert Portis, and T. M. Scarff, a Methodist minister from Spring Valley, Ohio.

* * * *

Oak Grove Meeting, near Grinnell, Iowa, was favored with a week of evangelistic meetings beginning December 15. Henry Marlenee brought the message the first four evenings. Moses T. Mendenhall, Iowa Yearly Meeting Superintendent, was present for the remainder of the week. Both brought inspiring and helpful messages. The result was two gave their hearts to Jesus and one for renewal of faith. The testimony of the membership in general was for a closer relationship with God and they are looking toward a bright New Year under the leadership of the pastor, Henry Marlenee, and his wife. Good will prevailed again on Christmas eve, when the people gathered at the church for a community supper and program which was well attended, ninety-six people being present. A missionary offering was taken at the close of the program.

* * * *

The Friendly Club, aided by the Bible school of First Friends Church of Los Angeles presented the pageant, "They That Sit in Darkness," in the meeting-house on the evening of December 22. The pageant was a beautiful as well as a stirring message. White gifts for the Mexican Friends parsonage at Whittier were also made at this meeting.

* * * *

Wichita Quarterly Meeting was held at the Bridgeport Church, 33rd and Park Place, Wichita, Kansas, December 13-15. Daniel and Sadie Pickett of Argonia had charge of the services Friday afternoon, bringing very helpful messages. O. B. Baldwin, Dean of Education of Friends University, had charge of the religious education meeting Friday evening, which was enjoyed by all. Herbert L. Huffman, pastor of University Meeting, brought the message Saturday morning. On account of the dense fog the meeting for Saturday evening was dismissed. The presence of the Holy Spirit was very manifest in all the different sessions, the business being transacted in harmony

and love. Bridgeport Church Friends were very grateful for the help from the other Friends churches in the city for the noon luncheon Saturday. Herbert Mardock of Nebraska Yearly Meeting closed a very satisfactory meeting the first Sunday in December at Bridgeport, the meeting having continued two weeks. There were eighteen professions. Eight have united with the church, with the prospect of two more families coming into church membership soon. The North End Church is planning a new church building to be started in the near future. They will begin a revival service the 5th of January, with Cora Lamb as evangelist. The Orient and South Wichita churches are growing in attendance and interest under the efficient pastoral care of Guy and Versa Harvey and Glenn Reese, who are students at Friends University.

* * * *

Frank W. Dell was invited by Honey Creek Quarterly Meeting to spend two weeks with them in a revival effort with his Visual Education slides. The meetings began at New Providence, November 24, and closed December 6. Each day at 11:15 he gave an illustrated talk to the pupils of the consolidated school, and in the evening in the church. The interest was fine and some 150 school children signed the covenant card he carries in this work. The names of these signers were handed to the pastors that they might follow up the work and get definite results. The follow-up work was thus made easy and so far as it has been pursued has proven very satisfactory, some fine decisions having been made, with a clear understanding. Older people were refreshed and blessed.

* * * *

It is very gratifying to the Friends at East Parsonsfield, Maine, to have the electric lights in the church. Through the efforts of the pastor, the lights have been installed and were turned on for the first time Sunday evening, December 8. A special service was arranged to mark the occasion, there being a large number present. Various items were rendered by the young people, and George H. Paul gave a very helpful talk on "The Light of the World." The meeting was a great inspiration to all. The lights have improved the church as a building and promise to be of much value in helping to bring in the Kingdom of God.

* * * *

A Christmas treat was enjoyed by the children of the community at East Parsonsfield, Maine, on Monday evening, December 23. The weather was very severe, but all of them attended the party, and a number of adults were present, too. The church auditorium was tastefully decorated, and a beautiful

Christmas tree added joy to the festivity. An English tea was served, after which Santa Claus arrived and presented boxes of candy and gifts to the children. Again there was a feeling of gratitude for the electric lights, which created cheer at the children's Christmas party.

* * * *

Paoli, Indiana, Church and Bible School, Albert L. Copeland, pastor, gave their entire offerings taken on December 22 to missions. The children of the Bible school voted heartily to do without their customary Christmas treat that the school might add the cost of the treat to the special offerings taken.

* * * *

As a part of the Christmas time the church at West Branch, Iowa, had several activities. To start the week, on Sunday evening the Christian Endeavorers went around the town singing Christmas carols. On Christmas eve the Sunday school put on a special program, consisting of recitations and exercises by the little folk, assisted by the church choir presenting the theme, "Star-led Pilgrims." Again, on Friday evening the people met for a "Family Night Supper" of the usual type, with a large attendance. Immediately after supper all gathered in the auditorium of the church to listen to a program presented by the young people's Sunday school classes. Those who were home from college for the holiday vacation gave short, interesting talks about the colleges they were attending: John Pearson, from Iowa State College, Ames; Ruth Moore, State University; Lorene Morris, Cecil Morris and Lois Hollingsworth from Penn College. After a New Year playlet by the girls' class the meeting dismissed and most of the young people went to one of the homes where they enjoyed themselves with music in various forms.

* * * *

Haviland Monthly Meeting was held at Pleasant Plain, Kansas, December 13-15. There were no visiting ministers present, but home workers very acceptably gave helpful messages at each session, and from reports given the church seems to be alive and progressive in all lines of work.

* * * *

The members and guests met in the basement of the Friends Church, Des Moines, Iowa, January 1, 1930, and had dinner together. Twelve tables were arranged and decorated to represent the twelve months. Those present sat at the table which represented their birth month and each table for entertainment put on a stunt. A birthday money offering was taken for missions, which amounted to more than \$40. The monthly meeting met and listened to good reports. On the first, also, Mr. and Mrs. Calvin Francis celebrated their sixty-fifth wedding anniversary.

Read It or Leave It!

A Corner of the Paper
in which We May Talk
Shop, and be Personal

To appear Once in a While if not Oftener

WHY TRY TO ALIBI THIS BREAK?

Edward Kelsey confesses that for years he has been waiting to get a whack at "ye editor" (Why the unnecessary delay? It's always open season for editors) and now he finds his opening. Citing our Christmas editorial reference to Bethlehem as "in the least of the tribes of Israel," he exclaims, "Oh, such ignorance of Biblical geography!" Honestly, we knew better, but how explain such editorial lapses? But it is our Friend's conclusion that appeals to us. He continues, "Thee *must* go to Palestine." If a few more such breaks would help bring this about, we're ready to make 'em.

SOME ARE GOOD FOR THE TEETH!

An enthusiastic subscriber, Bernice E. H. Hartman, of Waynesville, Ohio, having always read the paper in the parental home, and now in her own, finds it an integral part of her life. She usually reads it through (backwards!) the day on which it comes and if there are "tougher" articles that a hasty chewing won't break down, she reads it through again! Would that more of our subscribers had good teeth—and a willingness to use them.

A STOUT HEART FOR 1930

At the beginning of each year, Alfred Young of Denver, Colorado, sends a letter of greeting, encouragement and good cheer to the Friends at the Central Offices at Richmond. "Strange, is it not," he writes, "that we who receive a weekly visit from THE AMERICAN FRIEND, so seldom find time to pay a visit to the American Friends who are responsible for supplying our voracious appetites with food convenient for mind and spirit?" In appreciation of the paper, he says: "For a few cents per week a steady stream of news from all over the States comes to my study table. There is no other medium to which I can look that will bring me a letter from Dr. Edwards in London, a message from Rufus Jones away on the sunny shore of the Mediterranean and a strong query from Milo Hinckle, to say nothing of the little interesting touches of many dear ones, too numerous to mention, whom I have learned to love in the Gospel." "Keep a stout heart for 1930," he admonishes us.

WE WELCOME ANOTHER "LIFER"

Our German young Friend, Wilhelmina Kegelmann, writes from Rye, New York, that after making so many new friends at the Richmond and Oskaloosa conferences last summer, she prizes THE AMERICAN FRIEND even more than before; and not only for the news it brings of new acquaintances but for its articles she finds very helpful. "So put me on the mailing list for lifetime," she requests. And may it be a long life full of the love and service which our Friend is so generously contributing.

Villager: "I like your preaching, vicar. I learn a lot from your sermons."

Vicar: "I'm very glad to hear that." "Yes, until I heard what you had to say Sunday I always thought Sodom and Gomorrah were man and wife!"—*Tit-Bits*.

HERE'S ONE WHO LAGS BEHIND

At a meeting of the National Safety Council held at New York not long ago, one of the 7,500 safety experts present declared that within ten years a speed of one hundred miles an hour on our regular highways will be perfectly safe. He held that civilization develops in proportion to the increase of speed in its transportation; hence, to hustle civilization, we must catch our breath and go some more! We hate to admit it, after trying to keep in sight of the procession all these years, but it looks like it's to the rear of civilization for us—we just can't feel confident of making that pace. So, good-bye civilization and don't skid, else some of us slow ones may have to come along with a wrecking crew.

FINDS A WELL BALANCED RATION

Robert L. Sackett, Dean of the School of Engineering of Pennsylvania State College, sends us this much appreciated New Year's greeting: "We desire to especially commend the fine stand and standard which you are maintaining in your editorial policy and your excursions into other places and lighter fields. You are giving a well-balanced ration quite different from the long-faced policy of some religious journals of very high quality. With best wishes for your continued policy which reflects a human as well as a divine note."

THAT'S OUR REFRAIN TOO

Several weeks ago we were traveling with an editor of another denominational paper. "What are your chief troubles," we asked him. "Do you get much homespun poetry?" He threw up his hands in a way to show that this is but the common lot of all editors. So that went without saying. He went on to say that

one of his biggest difficulties was to get his correspondents to appreciate the space limitations of the church paper. About the same time we found the editor of the *Presbyterian Advance* pouring out his troubles in what he called "The Editor's Song." We have long wrestled with this difficulty, but since we haven't been able to extract any music out of it we present our editorial brother's carol as follows:

If you have a tale to tell,
Boil it down!
Write it out and write it well,
Being careful how you spell;
Send the kernel, keep the shell;
Boil it down! Boil it down!

If you want the world to know,
Boil it down!
If you have good cause to crow;
If you'd tell how churches grow,
Whence you came or where you go,
Boil it down! Boil it down!

Then, when all the job is done,
Boil it down!
If you want to share our fun,
Know just how a paper's run,
Day by day, from sun to sun,
Boil it down! Boil it down!

When there's not a word to spare
Boil it down!
Heave a sigh and lift a prayer,
Stamp your foot and tear your hair,
Then begin again with care —
Boil it down! Boil it down!

When, all done, you send it in,
We'll boil it down.
Where you end, there we begin;
This is our besetting sin;
With a scowl or with a grin,
We'll boil it down; boil it down.

SUGGESTIONS FOR PASTORAL CALLS

In sending in a new subscription from a member of his congregation, an Iowa pastor writes: "This is the result of a pastoral call I made the other day. I didn't do anything but talk about one of your editorials. (If we only knew which, we'd try another one like it.) I am enjoying the paper and wish you all success."

FRIENDLY FRANKNESS

"Most of the time I like the paper much. Am not in harmony sometimes, but at all times I am for you and THE AMERICAN FRIEND."—A *Western Yearly Meeting Subscriber*.

WITH ALVA FRIENDS

December has been a busy month at Alva Friends Church, Alva, Oklahoma. The Christian Endeavorers sponsored a box for the Tennessee Mountain folks

where the Ransoms are at work; the Juniors sent a bundle of Christmas supplies to the Wyandotte Mission; the Bible School and Endeavorers sponsored a box and presents for the County Farm, near Alva; an offering from the Bible School was forwarded to the Near East Relief; a playlet, "Christmas in a Frontier Parsonage," was given by the Missionary Society in connection with a cantata which was given by the C. E. groups on Sunday night before Christmas, after which a White Gifts Service was conducted, when something like \$65.00 was received for missions, and a family of six dedicated themselves "To Christ and the Church."

A Watch Night service was sponsored by the C. E. groups, about thirty-five attending. A fellowship hour was enjoyed, and after this a religious service was conducted by the pastor. At the conclusion of this, Theodore Jackson and Addie Mitchell were united in marriage. The church presented the pastor and family with a steamer trunk with their best wishes and also expressing their hope that he would be successful in securing his trip to Berlin to the World's C. E. Convention next August. Just now the members are enjoying a study class in "Peace" as a part of the mid-week prayer meeting class. Some of the professors in the State College are assisting by speaking to the class.

BIRTHS

SPITLER—To Donald B. Spitler and wife, Amboy, Indiana, December 31, 1929, a son, Donald Verne.

MARRIAGES

JACKSON-MITCHELL—At the First Friends Church, Alva, Oklahoma, January 1, 1930, Addie Mitchell and Theodore Jackson. Carl D. Byrd, minister.

DEATHS

CHASE—At the home of his son, Frank Chase, Greensburg, Kansas, December 2, 1929, Calvin O. Chase, son of Calvin and Amanda F. Chase, aged 84 years. Born at Flint, Michigan, he was converted in 1889 and proved a faithful standard bearer in the Friends Church the remainder of his life, serving for several years in the capacity of elder. He was a member of Albee Monthly Meeting in Adrian Quarterly Meeting.

CROTZER—In the passing of Catherine Crotzer, December 28, 1929, at the age of 68 years, Wyandotte Monthly Meeting lost one of its oldest members, and one who not only faithfully carried on its work as treasurer for 25 years and acted as elder for a long period of time, but who habitually supported the work and worship of the meeting in other ways until she was taken ill two years ago, becoming partially paralyzed. She came to Indian Territory from Wyandotte County, Kansas, in 1872, with her tribe when they were granted allotments near what is now Wyandotte, Okla., and many

times told of the exciting journey in covered wagons over rough trails to the new home. She also told of the early days of the Friends Mission School, of which she was one of the first scholars. Funeral services were held in the Friends Meetinghouse, where auditorium and balcony were filled with relatives and friends. Westine Lietzman and Harvey Wallace were in charge. Favorite hymns were sung by a local quartet, and neighbors carried the flowers and acted as pallbearers. Interment was made at the cemetery north of Wyandotte. She leaves three sons, Arch, John and Russell; four daughters, Ethel Cotter, Ona Robitaille, Grace Nielsen and Esther Cotter, and 16 grandchildren.

GAUSE—At the hospital in Newton, Iowa, Stella Main Gause of Lynnville, Iowa, October 19, 1929, following her second operation within a week. Born near Searsboro, Iowa, she was married to Elmer O. Gause in 1902, and to them were born eight children, six of whom are living. Her ideals were of the highest, and she ever strove to implant in the lives of her children loyalty to Christ and the church, integrity, industry, modesty and purity of heart and conduct. She was converted in 1916 and has been a most loyal and faithful member of Friends through these years.

HADLEY—At his home in Haviland, Kansas, December 13, 1929, Sylvester, son of Noah and Lucinda Hadley, in his seventy-eighth year. Born near Monrovia, Indiana, a birthright member of Friends, he was a loyal supporter of every good cause, a true Christian gentleman, and a member of Prairie Flower Monthly Meeting. His wife, two daughters, a son, a step-son and twelve grandchildren survive him. Interment at Richland, Iowa.

WRIGHT—At his home in Marion, Indiana, November 28, 1929, W. H. Wright, aged 79 years. He had been in failing health for a year, with a complication of diseases. He was born near Farmland, Indiana, and his first wife, Jane Branson, lived only seven years after their marriage. To them were born four children. In 1903 he married Eva Linvill who, with two of his children, survives him. He was a faithful member of the First Friends Church in Marion, a Sunday school teacher, chorister and elder. To him the Bible was a most precious book and his Christian life was an inspiration to his associates.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lessing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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